

THE CIRCULAR.

PUBLISHED WEEKLY,

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—Daniel xii, 4.

[AT TWO DOLLARS PER ANNUM.]

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Statistical.

From the Vermont Aurora.

Statistical View of the United States.—The following is a brief statistical view of the United States. Being somewhat interested in matters of this description, and having devoted much time to the subject I present it to you for publication.

A view of the present resources and condition of the United States is here presented, which must be interesting to every person, on account of the unprecedented accumulation of her wealth and population.—The American government exercises dominion over a country more extensive and one that will support more inhabitants than any other nation upon earth.

The sun is four hours in its passage from the time it first shines upon the Eastern shores of Maine until it strikes our waters on the Pacific: It is about four months in passing through the latitudes of the United States, in her northern and southern declination, embracing six varieties of climates. The United States contain twelve hundred million acres of land, of which we may calculate that one fifteenth part of it is cultivated. Estimating then the improved land at the dollars per acre, reckoning it at eighty million acres, it amounts to eight hundred million dollars; and the uncultivated land at three dollars per acre will amount to the sum of three thousand three hundred

and sixty million dollars, which makes, in the whole, for the landed wealth, four thousand and one hundred and sixty million dollars. The live stock consisting of cattle, horses, sheep and hogs, will, calculating the cattle at one hundred and twenty million dollars, the horses at one hundred million, and the sheep and hogs at eighty million more, produce an aggregate of three hundred million dollars; two millions of buildings, make, at four hundred dollars each, eight hundred million dollars.—The whole of the exports of the United States are 74,000,000—of the imports 77,000,000—tonnage, in foreign and coasting trade, 1,200,000 tons. The commerce of the United States is extended over the whole world; from the barren coasts of Labrador, to New Holland, the South Sea Islands, China, India, the continents of Africa and Europe—from the North West region of America to the isles in the Pacific, Cape Horn and the West Indies.

The capital invested in banks, insurances, government, stocks, manufactures, roads, canals and loans, exceed eight hundred millions of dollars; that invested in foreign and domestic trade, five hundred millions, which with the former eight hundred millions, together with slaves, furniture and implements of husbandry, will equal the sum of two hundred millions.

The produce of agriculture, manufactures, commerce, professional business, labor, and revenue, makes five hundred millions; and the whole amount of national wealth, eight thousand seven hundred and sixty millions of dollars!

The population of the United States is now twelve millions, which with the rate of increase for the past, will double in 23 years. In 1843 the population will be twenty millions. In 1866, thirty six millions. In 1890, seventy two millions. There is now to every hundred acres of land, one person; and when the population amounts to seventy two millions, there will be two souls to every hundred, which will be in the whole just equal to the present population of Massachusetts.

[It has been said an acre of ground will furnish food for one person.]

From the Oracle of Dauphin.

REV. J. M. DUNCAN'S ADDRESS.

A correspondent, having in his possession the following extracts from a discourse delivered before the students of the Theological Seminary at Princeton, by the Rev. John M. Duncan of Baltimore, has requested us to publish them for the information of those, who have not been enabled to procure a copy. Ed. Or.

"Every Minister of the Gospel now, ought most prayerfully and profoundly to meditate upon the signs of the present times, and taking his conscience out of the hands of ecclesiastical courts and congregational assemblies, that the master may form it for himself, aim to be fitted for ministerial enterprise by catching the spirit of his age." "Our Fathers, whose memories we should venerate, and whose names we should never mention but with love;—though, let me remark by the way, that I have no idea of degrading my compeers in the nineteenth century, nor, permit me to add, though it may seem a little vain glorious, of lowering my own inconsiderable self, down to the level of an irresponsible idiotism, in order to magnify the natural powers, the acquired talents, or the spiritual gifts of Calvin, Luther, and others, who range along with them, under the same providential influences that consecrated their effort in the cause of christian and ministerial liberty, to the good of mankind. And if, in rising to their level, and refusing to exchange one ecclesiastical lord of conscience for another, I shall be represented as a rash assailant on long established usage and hereditary impression, and can obtain nothing in self justification among the sons of Zion, whom the Son of God came to set free; painful as it may be I will appeal to the liberal institutions of my native land, on whose peaceful shores the standard of liberty has been planted for the admiration of the world." "Sectarianism is now falling,

like the worn out economy of Moses, in the days of Paul."

"Nothing is more absurd than to square every man's scruples of convictions by our own, instead of seeking personal improvement by close, unfettered, biblical inquiry.

"They who sit in Moses' seat have not yet lost their love for legislation, not entirely abandoned their pretensions to infallibility.—But whence this mighty power that appropriates the language of the great Head of the church, and directs the ministerial conscience from Christ's judgment seat? Whence this heresy against reason and truth, which covers individuality of existence under social law, and substitutes ecclesiastical statute for personal independence?"

"I know it may be said that he who gives his voluntary consent to such a lordship over his conscience, has no right to complain if he be chastised for rebellion. Indeed? and may I, by solemn compact, will away the Master's injunction to call no man either father or master? see Matt. xxii. 8, 10. Or, having done it, may I not blush for my error, and confess it before the world, without preparing myself to be disposed as a minister of the Son of God, or to see the grace of repentance turned into a libel for deposition?"

"The minister of the gospel should consider his Bible as the only document, which is, or can be commensurate with his commission; and should study it, believingly and prayerfully, as the only method by which he can acquire true ministerial literature."

"Paul reasoned—out of the scriptures—thus answering a question, which may now be very confidently asked, how shall we get along with those of modern times who deny these principles, if we have nothing but the Bible?—What honest man can withstand an argument fairly scriptural? If any, then Paul replies, 'if any man be ignorant, let him be ignorant.'"

"Who can now unequivocally declare the Bible to be the only rule of faith and manners, without falling under the most serious suspicions, as though he had broken his covenant with his God, and denied the Lord that bought him. All our religious sects have their own classifications of what they suppose to be the scriptural doctrines."

"Another classification is yet to be made under the auspices of charity, which will be the peculiar property of every individual man, as the product of his spiritual apprehensions and personal experience. This will require the study of the Bible."

"Much do I marvel, that living in the midst of controversies, which, like a deathly paralysis have pervaded the whole ecclesiastical body, and shaken every ecclesiastical establishment to her very centre;—much do I marvel, that any man should celebrate the harmonious operations of this age; assert that our sectarian regulations are necessary to create that moral similitude by which all christians should be known, and prognosticate discord and confusion as the legitimate and unavoidable consequence of mere Bible authority."

"Let every man prepare himself for the transactions of that hour, when faith in Jesus Christ shall become the dignified and honorable principle of christian action, and the known, recognised substitute of ecclesiastical authority. In elucidating this subject, it is necessary to remember that we are not to confide in human expositions. Our systems transplant scriptural truths out from their own heavenly connections in the Bible, and classify them according to human conceptions.—Our commentaries halt and stammer at a text that may seem a little too Calvinistic, or a little too Arminian, and we halt along with them, summoning our ingenuity into conflict with theological difficulties. 'To the law and to the testimony.'"

"To me, it is a matter of the purest astonishment, to hear christian ministers talk so understandingly about the Bible, and speak so affectionately and feelingly about their own standards. Standards, the meaning of which they have never yet settled, and about which there has been incessant controversy, both in public and private. They surely can never have fairly thought out what they

say, or suffered themselves to apprehend the immense difference between the word of God and the doctrines of men, simply as exercising an efficient control over the consciences and lives of mankind. Let me entreat them to re-examine this matter for themselves, as in the presence of that 'Jealous God,' who 'will not give his glory to another 'nor his praise to graven images;' and as living in an age, and in a land, where human authorities have long since lost all their charm, and where every man is growing independent enough to think for himself."

From the Columbian Star.

MR. EDITOR,

In your paper of the 2d instant, a correspondent inquires, "What constitutes a call to the Gospel ministry?" Perhaps he may be satisfied by the following remarks on the subject, from the pen of the Rev. Andrew Fuller. Z.

ON THE MINISTRY.

Query. "How may a man ascertain his election of God to the ministry of the Gospel? And what are sufficient qualifications for that important office?"

Answer.

I conceive an answer to the latter part of the question will enable a person to decide upon the former; it being a principle which may be taken for granted, that whoever possesses the essential qualifications for the Christian ministry, is called of God to exercise them. Every man that hath received the gift is commanded of God to minister the same, as a good steward of the manifold grace of God. Only let him take heed that if he speak, it be according to the oracles of God. 1 Peter iv. 10. 11.

Now the Scriptures are not silent on the qualifications of a bishop. See 1 Tim. iii. 1. 7. By a bishop I must be allowed to understand, not a lord in law, but a Christian pastor. And besides those requisites which belong to his moral and religious character, there are two things which appear to be absolutely necessary to the discharge of this sacred office; one is, that he have a true desire after it, and the other, an ability for it. The first of these qualifications is included in the terms, if a man desire the office of a bishop. It is supposed that this desire shall spring from a pure motive, and not from the love of ease, affluence, or applause; but from a concern to glorify God, and promote the salvation of men. It is necessary, in my judgment, that there should be a special desire of this sort; a kind of fire kindled in the bosom, that it would be painful to extinguish. The second qualification is contained in those expressive terms, APT TO TEACH. He must possess not only an inventive mind, but a kind of natural readiness in communicating his ideas.

Neither of these qualifications is sufficient in itself. A man may have a desire after the christian ministry, and that desire may arise from the purest motives; and yet, having no competent ability for the work, he is certainly not called of God to be employed in it. I doubt not but the Lord will take it well that it was in the heart of such persons to build him a house, though their desire may never be accomplished. Ahimaaz was eager to run, though he had no tidings ready; but his running answered no good purpose. On the other hand, a person may not only be a good man, and judicious, but possess a readiness in communicating his ideas; and yet, having no special thirst after the work of the ministry, or of thus promoting the salvation of souls, he is unfit to engage in it.

Of the first qualification, every man must be his own judge; for who else can be acquainted with his desires and motives? Of the last, those with whom we stand connected. Whether we be apt to teach, is a question on which we ought not to decide ourselves; those are the best judges who have heard us, and been taught by us. When a congregation of Christians invite a person to serve them in the Gospel, it is a sufficient proof that they consider him as equal to the undertaking. If a person so invited be but clear as to the former qualification, I conceive he may leave the latter to the judgment of others; and conclude, that so long as a door is opened for him to preach the Gospel, he is called of God to do so.

RELIGIOUS.

A CRIPPLE AND HIS BIBLE.

The Report of the Greenville, S. C. Bible Society, presented the 1st of August last, contains the following interesting fact, which is calculated to encourage the friends of the Bible to persevere in circulating the blessed volume.—

In one instance, a youth, named George Howard, a cripple, and supported upon charity, having by some means obtained 50 cents, travelled four miles to the house of one of the members of the Board, and offered it for a Bible, the price of which was 75 cents. The Agent gave him the Bible, and brought the money to the Board. Being sensibly affected with the incident, the Board unanimously requested the Agent to return the 50 cents to the poor but interesting youth, who had so nobly given all his earthly substance for the blessed Book which contains the pearl of "great price," accompanying their request with silent but earnest desires that all its rich imperishable treasures might be made his own for eternity. The Board has the unspeakable pleasure to learn that their desires have been fulfilled. The youth devoted himself with so much assiduity and diligence to the searching of the blessed volume, that in less than three months he had read it through five times. He was not known to be seriously impressed by divine things, before, but after he received the Bible he became so, and in the course of his reading would often make remarks, always relating to Christian experience, on important passages that arrested his attention. A little before his death, his mind became deeply impressed with the following passage in Revelations, "Behold he cometh with clouds, and every eye shall see him." Stopping with emotion and delight, he asked his mother if those were not most beautiful words.— Shortly after, he terminated his earthly course in the triumphs of faith, and has doubtless gone to the enjoyment of that inheritance which is incorruptible, undefiled, and that fadeth not away. This instance, in which good has been done, by means of the Society, is an ample recompense for all the expense and trouble incurred in its establishment and operation.

The Editor of the Southern Intelligencer states, that "the Ministers in connexion with this Society have agreed to read the Report to their respective congregations on the Sabbath, which is an excellent method of giving publicity to its contents. We hope that Ministers generally, where religious publications have but little circulation, will extend this plan. If they were occasionally to read to their hearers, from these papers, the intelligence of what is doing in the world to extend the Gospel, a spirit of exertion might be aroused in their Churches, and perhaps much might be done to further the Redeemer's cause, where but little is now doing."

From the Christian Secretary.

ON PRAYER.

Prayer according to the language of the Westminster Catechism, is the offering up of our desires to God, for things agreeable to his will, in the name of Jesus Christ, with confession of our sins, and a thankful acknowledgment of his mercies; this definition is undoubtedly just.

Prayer is an act of worship consisting of four parts, Adoration, Confession, Petition, and Thanksgiving.

Adoration must proceed from a supreme love to the object or being addressed. Nor will that object admit of a rival, we cannot serve two masters, hence we are commanded to forsake all, father, mother, wife, and child, houses, lands, &c. And indeed God is no where called jealous, except in relation to his worship, 'thou shalt have no other gods before me;' saith he who is alone the object of worship and adoration; we may in fancy admire the works of creation, and not in heart adore the Creator. Confession should proceed from a heartfelt sorrow for sin, with an abhorrence of the same, accompanied with a forsaking of those sins we confess. This willingness to leave a course of iniquity, must arise from the nature of sin itself, (which to be hated need but to be seen,) and not from a fear of the punishment following it. Petition. That which we love most, and have the greatest desire for, is our petition, we seldom if ever pray for afflictions, because contrary to our natural feelings, although they work for us a far more exceeding and eternal weight of glory. That degree of selfishness in our petitions, is the reason, together with a lack of faith, why we ask and receive not. Thanks-

giving. There is a difference between our being glad of a thing, and thankful for a thing. Were we as careful to remember our blessings, as we are our afflictions—should we converse upon them as often—were they as alive to our feelings, and as fresh in our memories, our hearts would glow continually with gratitude and thanksgiving. If we contrast our comforts with those dispensations, which we call afflictions, and view them in the scale of providence, we have a motive to thankfulness from the one, and humility from the other; that is, afflictions serve to humble us, and mercies to exalt our minds to thankfulness.

None of our prayers ascend to God, except those which are indited by the Holy Spirit; it is that spirit which adapts them to a throne of grace, and they arise like grateful incense from the altar of our hearts, and are sure to bring down those blessings which are the request of our petitions. When we stand praying, if we have aught against any man, we must forgive, which is the spirit of Christ; and unless we have the spirit of Christ we are none of his. Jesus has graciously condescended to teach us to pray, as John taught his disciples, he has taught us to enter our closets, and not to imitate those ancient hypocrites, who loved to pray to be heard and seen of men. He has taught us by the parable of the humble petitioner for three loaves, to pray and not to faint. He has not only taught us by precept, but by example; behold the meek Redeemer, prostrate in the gloomy garden, overwhelmed with a flood of sorrow, and pressed with gloom in humble devotion, behold him arising a great while before day, and even continuing all night in prayer. From the hill of Calvary, his prayers ascend. His blood stained cross could witness he finished his life in prayer. The godlike Stephen, was as happy in a shower of stones, as was the enraptured Elijah in a chariot of fire. Then why are prayers neglected; is it because they are not heard? Behold seven vials full of odours, which are the prayers of saints, see them before the throne of God! are they of such worth? O let them continually be offered in the name of Christ, by the spirit.

MERCY.

REVIVAL.

Extract of a letter to the Editor, dated Danbury, Nov. 22, 1824.

I have had the inexpressible satisfaction of witnessing a powerful revival of religion, 2 miles north-west of New Milford town, the first appearance of which was early in the fall. It commenced with an individual who had formerly been a notorious swearer, but after two alarming and severe fits of sickness, and a long and more severe state of conviction, was liberated from his bondage by the grace of God, and it is now said of him as of Paul, behold he prayeth; from this instance of surprising grace, the work spread from house to house, and from heart to heart. At the close of one meeting, nearly 20 persons were struck under conviction, whom at my next visit, I found rejoicing in Christ. While visiting from house to house, and preaching among them, from the best information I could get, I should judge there were 30 persons hopefully converted, and from 10 to 20 under conviction.

Yours in haste,
S. A.

From the Christian Secretary.

LAW.

We have inserted the following concise view of the various kinds of LAW, from Buck's Theological Dictionary, thinking it might be acceptable to some of our readers.

LAW, a rule of action; a precept or command coming from a superior authority, which an inferior is bound to obey. The manner in which God governs rational creatures is by a law, as the rule of their obedience to him, and which is what we call God's moral government of the world. He gave a law to angels, which some of them kept, and have been confirmed in a state of obedience to it, but which others broke and thereby plunged themselves into destruction and misery. He gave also a law to Adam, and which was in the form of a covenant, and in which Adam stood as a covenant head to all his posterity, Rom. v. Gen. ii. But our first parents soon violated that law, and fell from a state of innocence to a state of sin and misery, Hos. vi. 7. Gen. iii.

Positive Laws are precepts which are not founded upon any reasons known to those to whom they are given. Thus in state of innocence, God gave the law of the sabbath; of abstinence from the fruit of the tree of knowledge, &c.

Law of Nature is the will of God relating to human actions grounded in the moral differences of things, and, because discoverable by natural light, obligatory upon all mankind. Rom. i. 20, ii. 14. 15. This law is coeval with the human race, binding all over the globe, and at all times; yet, through the corruption of reason, it is insufficient to lead us to happiness, and utterly unable to acquaint us how sin is to be forgiven, without the assistance of revelation.

Ceremonial Law is that which prescribed the rites of worship used under the Old Testament. These rites were typical of Christ, and were obligatory only till Christ had finished his work, and began to erect his gospel church. Heb. vii. 9. 11. Heb. x. 1. Eph. ii. 16. Col. ii. 14. Gal. v. 2, 3.

Judicial Law was that which directed the policy of the Jewish nation, as under the peculiar dominion of God as their supreme magistrate, and never, except in things relative to moral equity, was binding on any but the Hebrew nation.

Moral Law is that declaration of God's will which directs and binds all men, of every age and place, in their whole duty to him. It was most solemnly proclaimed by God himself at Sinai, to conform the original of nature, and correct men's mistakes concerning the demands of it. It is denominated perfect, Psal. xix. 7. perpetual, Matt. 17, 18. holy Rom. viii. 12. good, Rom. vii. 12. spiritual, Rom. vii. 14. exceeding broad, Psal. cxix. 96. Some deny that it is a rule of conduct to believers under the gospel dispensation; but it is easy to see the futility of such an idea; for as a transcript of the mind of God, it must be the criterion of moral good and evil. It is also given for that very purpose, that we may see our duty, and abstain from every thing derogatory to the divine glory. It affords us grand ideas of the holiness and purity of God: without attention to it, we can have no knowledge of sin. Christ himself came not to destroy, but to fulfil it; and though we cannot do as he did, yet we are commanded to follow his example. Love to God is the end of the moral law, as well as the end of the gospel. By the law, also, we are led to see the nature of holiness, and our own depravity, and learn to be humbled under a sense of our imperfection. We are not under it, however, as a covenant of works, Gal. iii. 13. or as a source of terror, Rom. viii. 1. although we must abide by it, together with the whole preceptive word of God, as the rule of our conduct, Rom. iii. 31. vii.

Laws Directive, are laws without any punishment annexed to them.

Laws Penal, such as have some penalty, to enforce them. All the laws of God are and cannot but be penal, because every breach of his law is sin, and meritorious of punishment.

Law of honor, is a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another, and for no other purpose. Consequently nothing is adverted to by the law of honor, but what tends to incommode this intercourse. Hence this law only prescribes and regulates the duties betwixt equals, omitting such as relate to the Supreme Being, as well as those which we owe to our inferiors. In fact, this law of honor, in most instances, is favourable to the licentious indulgence of the natural passions. Thus it allows of fornication, adultery, drunkenness, prodigality, duelling, and of revenge in the extreme, and lays no stress upon the virtues opposite to these.

Laws Remedial, a fancied law which some believe in, who hold that God, in mercy to mankind, has abolished that rigorous constitution or law that they were under originally, and instead of it has introduced a more mild constitution, and put us under a new law, which requires no more than imperfect sincere obedience, in compliance with our poor, infirm, impotent circumstances since the fall. I call this a fancied law, because it exists no where except in the imaginations of those who hold it. NEOMINIANS, and JUSTIFICATION.

Laws of Nations, are those rules which by a tacit consent are agreed upon among those who are reckoned the polite and humanized part of mankind.

The store of Abraham Bailey, Esq. of Marshalton, Chester county, Pennsylvania, was broken open on the night of the 2d inst. and one thousand dollars worth of goods stolen. Fifty dollars reward are offered for the goods and thieves.

To give lustre to silver plate.—Dissolve a quantity of alum in water, so as to make a pretty strong brine, which must be skimmed very carefully; add some soap to it, and when you wish to use it, dip a piece of linen rag in it, and rub over the plate.

THE CIRCULAR.

WILMINGTON, FRIDAY, DECEMBER 10.

NEW-CASTLE CHURCH.

Extract of a letter to the Editor, dated "New-Castle, Dec. 6, 1824.

"The Congregation are very much hurt with the members of Presbytery. Mr. Latta has been dead ten weeks, and we have had but one supply from Presbytery. Certain measures were entered into by the Church, from an assurance that the pulpit would be steadily filled by Presbytery; and as they have failed on their part, I should not be surprised if the Church should consider themselves released from their obligation."

We have no other remark to make on the above, than simply to say to Presbytery, "Do as you would be done by." It would be extremely painful for a minister to come to preach, and find an empty church. Is it not quite as painful for a people to collect for worship, and find an empty pulpit?—Ed.

Supplies appointed by Presbytery, for the Churches under the care of the late Rev. J. E. Latta.

AT NEW-CASTLE,

1st Sabbath of Dec. 1824,	Rev. Mr. Wilson.
2d do.	Mr. Dare.
4th do.	Mr. Love.
1st Sabbath of Jan. 1825,	Mr. Barr.
3d do.	Mr. McGraw.
4th do.	Mr. Russell.
1st Sabbath of Feb.	Mr. Grier.
2d do.	Mr. White.
4th do.	James Latta.
1st Sabbath of March,	Mr. Bell.
3d do.	Mr. Perkins.
1st Sabbath of April,	Mr. Ashmead.

AT CHRISTIANA BRIDGE,

4th Sabbath of November,	Rev. Mr. Russell.
3d do.	Mr. Douglass.
2d Sabbath of January,	James Latta.
5th do.	Mr. Parke.
3d Sabbath of February,	Mr. Love.
2d do March,	Mr. Martin.
4th do do	Mr. Finney.

It is highly important for the welfare of the above Churches, that the Supplies appointed, be punctual in their attendance. For a few Sabbaths past the Rev. Mr. Moore has been laboring there; but having left them, they are now wholly dependant on these Supplies.

For the Circular.

AN ACROSTIC.

Joyous the exit of our lovely friend—
Oh! may be mine, like his, a peaceful end!
Hail, then, the close of life, when'er it come,
No gloom or terror shall invest my tomb.
E scap'd forever from this toilsome strife,
Within the veil he shines in endless life—
In rapturous strains unites with saints above;
No meaner themes can now his bosom move:
God and the Lamb inspire his ardent love.
Laid in the tomb recline his dear remains,
And bound by death's cold, iron, ponderous chains
'Till the last trump announce the awful day,
That shall Emmanuel's radiant throne display,
And clothe the risen saint in bright array!

For the Circular.

AN ACROSTIC.

Resistless is Death's cold and withering hand.
Each charm must yield at his supreme command.
Beauty, youth, talents can't his power withstand.
Ere the fair plant fulfils its parents' joys,
Comes the stern foe and oft their hope destroys:
Comes clothed with might, by Him, who reigns
And lays in dust the object of their love. [above,
Lovely in sickness the sweet sufferer lay,
On Jesus' breast then breath'd her life away.
Victor o'er death, its terror and its pains—
Enter'd that rest, which for each saint remains.

The young person, upon whom these lines were written, died on the 21st of Nov. 1823, in the tenth year of her age.

ELIAS HICKS.

JUST RECEIVED, & FOR SALE HERE,

Sundry Pamphlets, containing A. BRAITHWAITE'S Letter & Statements of the Doctrines held by E. Hicks, on the ATONEMENT; and other important subjects, as set forth in his conversation with her, and in Letters to Doctors Shoemaker and Atlee; with Observations and Comments upon the whole.

ALSO—E. Hicks' Answer and Defence of his Doctrines.
December 10, 1824.

For the Circular.
INDIANS.

Letter from the Rev. N. B. Dodge, (Superintendent of the Union Mission, among the Little Osage Indians—on a Branch of the Arkansas River—to the Rev. Francis A. Latta, at Mount-Pleasant, Lancaster County, Penn.

"REV. & DEAR SIR—This is to acknowledge the receipt of goods, contributed by Ladies in Chesnut Level, Lancaster County, Penn. received by the way of N. York. At what date they were contributed, the notice we have, does not inform us; but on their receipt we were directed, to notify you, Sir, of the same, by whom the Ladies might receive the intelligence. We bless the Lord for putting it into the hearts of these dear Sisters, to contribute for the support of our institution, and we thank them for their wishes, which are manifested in their alms. May the Lord abundantly reward them for their labor of love, and may they find it to their abundant satisfaction: "that it is more blessed to give, than to receive." We trust that, as they remember us in their alms, they will not forget us at the Throne of Grace; and not only us, but the world of mankind, that God would so operate, as to accomplish his promise, to give his Son the heathen, for his inheritance, and the uttermost parts of the earth for a possession.—We hope these good ladies will continue their efforts, for the promotion of the good cause.—The missionary field is growing more and more white for the harvest, and labours are wanted, and they must be supported, in order that the work be effected.—Our prospects are as favourable as could be expected.—We have been able to communicate but little to this people, for want of a knowledge of the language and not being able to procure an interpreter competent to assist us: But two of the members of our family have made considerable proficiency in the language, and we trust will soon be able to preach to them, the words of eternal life.—We have about 25 children and youth from among the natives in course of education, and they generally make good proficiency, in their studies.—The health of the mission family is tolerably good at present, except what arises from the hooping cough which is now at its height among our children and those, who have not hitherto had it; and now, dear sir, although you are a stranger to me, yet trusting that you are not a stranger to the Lord Jesus Christ, and being set as a watchman, on the spiritual walls of Zion I beg of you, to lift up your voice like a trumpet, cry aloud and spare not.—Shew your people the dying state of the heathen and enlist all their energies, in their behalf.—Oh call upon them, to remember the parting words of Jesus with his disciples, when he was about to ascend on high: go into all the world, and preach the Gospel to every creature—and may the Lord give you and your people hearts to pray and to use their utmost efforts for the redemption of a sinful world.—My best wishes accompany you—wishing grace, mercy and peace may be multiplied to you, and all those, who love our Lord Jesus Christ in sincerity—yours in the bonds of the gospel.

NATH. B. DODGE, Supt. of H. M.

ELIAS HICKS—AGAIN.

Letter of Ann Shipley.*

New York, 10th mo. 15th, 1824.

DEAR FRIEND,

It has been with feeling of extreme regret and astonishment that I have read two pamphlets published in your city, entitled "Misrepresentations of A. Braithwaite, &c."

It is not my desire to discuss or widen the controversy which unhappily exist respecting the sentiments of those who are thus placed before the public as the accusers of our dear friend Anna Braithwaite; but it has become in my mind a serious question whether I ought to permit the character of an absent friend, whose distance from her accusers prevents her from vindicating herself against the gross aspersions so illiberally cast upon her, without endeavouring to do all in my power to avert the arrows of calumny and persecution with which she has been so cruelly assailed, but which, as relates to her own innocence, and a consciousness of having faithfully discharged what she believed to be her religious duty, will, I trust, fall harmlessly at her feet.

After deliberately weighing the subject, and the very unpleasant and painful considerations associated with it, duty to my absent friend, respect to my own character,

* Ann Shipley and Joseph Whitall are Friends of first standing in New-York.

and above all, a regard for the cause of truth, obliges me to assure thee, and all A. Braithwaite's friends, that I was present during the conversations between her and Elias Hicks. The statement she left was correct. The subject of the forbidden fruit was mentioned, but I have not a perfect recollection of the terms made use of, and never have, at any time, given a different account respecting it, although the contrary has been reported.

I believe her visit to him was with sincere desires that she might be enabled to convince him of what she thought to be his errors, and from feelings of love and good will towards him.

I also believe when A. Braithwaite left that statement, she had no desire to have it circulated in the manner it has been done, but with a view that should any erroneous representations take place respecting the conversations, that an accurate account of them might be produced to prevent trouble.

It may appear to some very extraordinary, that I should thus express myself in direct contradiction to Elias Hicks; and my dear friend, thou mayest be assured that nothing but a sense of duty, the peculiarities of the case, and the entire conviction of mind of the correctness of A. Braithwaite's statement, would ever induce me to do so.

Signed, ANN SHIPLEY.

In order to show that the statement of Anna Braithwaite can be fully and firmly supported; and that the sentiments which she attributes to Elias Hicks are by no means new to him, we subjoin the following document which is but a part of the testimony which might be adduced, all corroborating her account in the most plain and positive manner.

Statement of Joseph Whitall.

Having attended the last yearly meeting at New-York, I heard Elias Hicks declare, in public testimony, in a large meeting, at the North House, "The same power that made Christ a Christian must make us Christians, and the same power that saved him must save us." Being very uneasy with the doctrine, I took a private opportunity to state to him my uneasiness. I informed him, that, for several years, reports had been in circulation unfavorable towards him, and that on these occasions I had vindicated his character, from a belief that he must have been misunderstood, until last fall I met with a piece in writing, said to be from his pen, in which he called Christ the Jewish Messiah; that he was alone the Saviour of the Jews; and that he was not the Son of God until after the baptism of John, and the descent of the Holy Ghost. To this I offered my objections as unscriptural, but he justified them. He also declared that he considered it a matter of the greatest encouragement to believe that Christ was no more than a man, for if he were any thing more it would destroy the effect of his example to him. He admitted that he had not, till of latter time, held up the doctrine that Christ was liable to fall like other men. When I quoted the testimony of John, that the Word was made or took of flesh, he said it was impossible. I offered my sentiments, that, if he persisted in preaching these doctrines, so contrary to the Scriptures, and the testimonies of our ancient Friends, it would produce one of the greatest schisms that had ever happened. He allowed it would produce a schism, but that it would soon be over, for he believed his doctrines must and would prevail. Seeing that we differed so widely in sentiment on these points, I proposed to him to have a few solid Friends, ministers and elders, convened, that a discussion might be had; but he would not consent thereto, saying, that he was so confirmed in his sentiments, that he would persevere therein let the consequences be what they might.

JOSEPH WHITALL.

12 mo. 12th, 1822.

The publication of Elias Hicks' Letter and other documents tending to demonstrate his infidelity may perhaps awaken in some minds a desire to know whether the opinions of his friends are changed concerning him, since these publications.

Two Pamphlets have lately appeared in his defence, in which his adversaries are spoken of as a "Secret Combination,"—Anna Braithwaite is styled a "weak and deluded woman"—"a famous advocate for the doctrine, that we must believe, what we cannot understand"—"at variance with most of the members of the Society &c."—intimating that the Society, as such, is in favor of Elias. The latter is spoken of as "a minister of the highest standing in the Society of Friends"—"one of the first, best and most faithful minis-

ters that have ever supported their testimonies and principles"—"that great and good man Elias Hicks, whom we believe to preach the gospel dispensation in the spirit and understanding that God alone giveth"—"one of the greatest, best & most eminent Ministers that ever existed in the Society of Friends"!!

They call the doctrine of a "Trinity in Unity" a doctrine never held by the primitive Quakers; "the vicarious Atonement also a doctrine foreign to the principles of the Society." Elias Hicks, in his letter to Dr. Atlee, says, "He never was able to see or understand how the crucifixion of Jesus Christ by the wicked and hard hearted Jews should expiate his sins; but that if any of his friends have received any known benefit from any outward sacrifice, he does not envy them their privilege." And his friends ask, Is this denying the Atonement? They praise E. H. for his endeavors to "keep the Society faithful to its principles, in bringing them from a sole dependence on a vicarious means of salvation, to the inward knowledge and obedience to the known will of the Creator—that it could not be expected but that he would give offence to some who would find the road too difficult to follow, and that it would be much easier to be saved by the merits of another, or the possession of, and obedience to, a GILDED HOUSE-HOLD GOD, containing their sole rule of faith and practice."—It is scarcely necessary to say by a gilded house-hold god, they mean the Bible!!!

"Blessed is he that remembereth the Poor."

On opening the last Zion's Herald, the first words that caught our eye were the above—and, on reading the piece to which they are the text, we found it to contain such a just appeal to the charity of the Christian, and withal so applicable at the present time, that we cheerfully copy it into our paper, hoping that its perusal may warm the hearts of our readers with real charity towards poor and worthy fellow creatures. But read the words of the blessed Jesus, who says,

"The poor ye have always with you, and whenever ye will ye may do them good." Thus spake the Divine Redeemer, who himself became poor, that we, through his poverty might be made rich.

The season of the year is now fast approaching, when the poor have need of the assistance of those whom God has made to assist them from them with regard to this world's goods. And while we offer up our most humble and hearty thanks to Him who "crowneth the year with his goodness," let us not be unmindful of those who have need of our charity. Let us remember that what we thus give will not be lost; for "he that hath pity upon the poor lendeth to the Lord; and that which he giveth will He pay him again." This is the promise of Him who is faithful, and able to fulfil it—of One who can cause us to "receive an hundred fold more in this world; and in the world to come, life everlasting."

PRESIDENTIAL.—We to-day give our readers all the information we have received on this interesting subject.—The National Intelligencer of the 7th inst. says: "We have not heard decisively from South Carolina, but we have such information as satisfies our own minds that her vote has been given unanimously for Gen. Jackson and Mr. Calhoun."

VOTES OF THE ELECTORS.

PENNSYLVANIA.

For President	For Vice President
Andrew Jackson, 28	J. C. Calhoun, 28

NEW-JERSEY.

Andrew Jackson, 8	J. C. Calhoun, 8
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NEW-YORK.

J. Q. Adams, 26	J. C. Calhoun, 29
W. H. Crawford, 5	Nathan Sanford, 7
Henry Clay, 4	
Andrew Jackson, 1	

NORTH CAROLINA.

Andrew Jackson, 15	J. C. Calhoun, 15
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CONNECTICUT.

J. Q. Adams, 8	Andrew Jackson, 8
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MASSACHUSETTS.

J. Q. Adams, 15	J. C. Calhoun, 15
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RHODE ISLAND.

J. Q. Adams, 4	J. C. Calhoun, 3
	Blank, 1

In a recapitulatory statement the Editors of the National Intelligencer, (who are the friends & supporters of Mr. W. H. Crawford,) give the following view, viz: "Ascertained votes, [from nine States] for President, Andrew Jackson, 59—John Q. Adams, 56—Wm. H. Crawford, 30—Henry Clay, 4.—For Vice President, J. C. Calhoun, 108—Mr. Macon, 24—A. Jackson, 9; Mr. Sanford, 7."

We have been favored with the following lines by our highly esteemed female correspondent in the interior of Pennsylvania. We know that the Female Teachers of the Sabbath Schools of this place, will read the lines with feelings of great interest. We return our sincere thanks to "P—" for her friendly attention, and very respectfully solicit a continuance of her truly acceptable favors.—Ed.

For the Circular.

DEDICATED TO THE LADIES WHO TEACH IN THE WILMINGTON SABBATH SCHOOLS.

"The modest worth with sterling brightness shines,
Which in its proper sphere itself confines."

How shall the Tree that's canker'd at the root,
Yield a kind shade, or give a wholesome fruit?
How shall the poison'd fountain sweetly flow
O'er the broad meadows and the fields below?
Those tender plants which you may rightly bend,
And form so lovely—soon will shade our land,
With a tall growth of straight or crooked kind,
"Just as in youth the branches are inclin'd."
Then lend your cheerful, though laborious aid,
To save the fountain, and to form the shade;
Nor think the Sabbath School of small import.
Greater the laws than Senate ever taught,
Are laws Divine—see list'ning Youth attend,
And learn, the Babe of Beth'lem is their friend.
Tell them though far exalted as His throne,
He condescends to call them still His own!

How sweet the beam, how bright the Gospel ray,
Where we may all this excellence display;
And think how dark and dreary is the shade,
Where heathen laws our dearest rights invade,
And where uncultur'd is the female mind;
Where chains of cruel superstition bind!
Alike the slave of tyrants' caprice too,
Bound in the fetters of a two-fold woe!
But He, who came to save—so where He reigns
Our bondage breaks—unloos'd these cruel chains;
The double obligation thus we trace—
The most indebted of the fallen race
Our sex remains—then, let us ever prove,
In all our actions that the more we love,
While those had shown, their confidence how vain
The humble Marys constant still remain:
And thus may we—though not in actions great
Of Amazonian worth to friends or state.

Earthquake at Jerusalem.—Constantinople article of the 11th Sept. says, "A severe earthquake is said to have taken place at Jerusalem, which has destroyed a great part of that city, shaken down the mosque of Omar and reduced the Holy Sepulchre to ruins from top to bottom."

Militia of Pennsylvania.—The late military returns of Pennsylvania, state its militia at 158,512 rank and file. The volunteer corps are thirty-four troops of cavalry, thirty-nine companies of artillery, two hundred and eighty-three companies of infantry, and one hundred and twenty-five companies of riflemen.—Total, twenty-three thousand seven hundred and thirty-eight voluntary soldiers.

Commodore Porter.—A letter from an officer on board of Com. Porter's ship (the John Adams) gives a statement of the Commodore's triumphal entry into Porto Rico. How far he is to be justified (says the Metropolitan) is not for us to say; but we will affirm that there is an energy and decision of character about this gallant little fellow, which closely assimilates him to General Jackson.

Married,

On Thursday week last, by the Rev. Dr. Roberts, Mr. JACOB STAHL, of this Borough, to Miss HARRIET WHITE, of Baltimore.

GRAMMAR SCHOOL,
of Dickinson College.

A Teacher of the Latin and Greek languages is wanted in this Institution, by the 1st of Janury next. The Board of Trustees will secure the payment of \$600 per annum, in regular quarterly instalments, with one half of all the money paid for tuition, which exceeds that sum, (the rate of tuition being \$30 per annum, for each scholar)—PROVIDED that the person applying be an house-holder, and will consent to board some of the pupils from a distance. If the applicant be a young man, having a profession in view, the salary will be but \$500 per annum. Apply to either of the undersigned, in Carlisle, Penn.

JOHN REED,
GEO. DUFFIELD, Jr.

Dec. 10, 1824.

Poet's Corner.

"To awake the soul by tender strokes of art."
"To raise the genius, and to mend the heart."

Supernatural testimony to the Divinity of
MESSIAH.

Dionysius being in Egypt, at the time of Christ's suffering, and seeing an eclipse of the sun, and knowing it to be contrary to nature, cried out, "Either the God of nature suffers, or the frame of the world will be dissolved."

THE CRUCIFIXION.

O Sun! In darkness hide thy glit'ring rays!
O solid earth! To thy deep centre shake!
Ye thunders roar, ye forked lightnings blaze,
And ye rocks, ye cloudclapt mountains quake!

Lo, on sad Calvary's ensanguin'd hill,
The Son of God, Messiah, groans and dies;
His breaking heart o'erwhelming sorrows fill,
And low in death the great Life-giver lies!
By God forsaken, compass'd by his foes,
No friend to pity or afford relief,
The spotless victim hangs, the man of woes,
Despis'd, rejected, intimate with grief!

O dismal sight!
Exult not, satan! Prostrate to the tomb
The Saviour suffer'd sin's tremendous doom.
Ere three short days their circling course had run,

He rose! Our debts are paid, our battles won!
He lives, he lives, omnipotent to save!
Where, where's thy victory now, devouring grave?

His glorious triumph heaven and earth shall sing,
Grim king of terrors, death, where's now thy sting?

Thou vanquish'd monster, hide thy baffled head!
Thou all consuming grave disgorge thy dead!
Cease, prince of darkness, fruitless war to wage,
Go, clench thy fists, and grind thy teeth with rage.

Is this the end of all thy toils and pains?
Are shame and hissing infamy thy gains?
To hell return, and there exulting tell
How Eve believ'd thee, and how Adam fell;
But name not Jesus, mention not the cross,
Lest blushing cheeks proclaim thy mighty loss;
And grinning fiends should sneer at thy disgrace,
And curl the nose, and taunt thee to thy face.

When with the eye of faith I see
Thy mangled body on the tree,
Bleeding and dying there for me,
Jesus! I feel emotions new
Of joy and mingled sorrow too,
And grateful tears my cheeks bedew.
Thou dear Redeemer, I am thine,
Myself I quite to thee resign;
O let me in thy glory shine!
O give me in thy heart a place,
O let me die in thy embrace!
In heaven, O let me see thy face!
Welcome then the joyful day,
Which shall bear my soul away,
On angelic pinions soaring,
Christ, the King of kings, adoring;
Perfect happiness possessing,
Ev'ry rich eternal blessing!
Can I e'er thy love forget,
Deeper plung'd each day in debt?
On each comfort is inscrib'd,
"Christ for this was crucified!"
This a relish gives to ease,
This makes even trouble please;

Great Saviour hail! Let saints and angels sing
The matchless glories of their gracious King!
To thee our grateful hymns of cheerful praise
We bring!

From the Boston Statesman.

ELLEN,

The forsaken Penitent.

Perhaps all poetry might be fairly challenged
to produce a passage of sweeter and
simpler beauty, than the following. It
is from Wordsworth's Excursion:

It was the season of sweet, budding leaves,
Of days advancing tow'rd their utmost length,
And small birds singing to their happy mates.
Wild is the music of th' autumnal wind
Among the faded woods; but these blithe notes
Strike the deserted to the heart—I speak
Of what I know, and what we feel within.—
Beside the cottage in which Ellen dwelt,
Stands a tall ash-tree, to whose topmost twig
A thrush resorts, and annually chants,
At morn and evening, from that naked perch,
While all the undergrove is thick with leaves,
A time-beguiling ditty, for delight
Of his fond partner, silent in the nest.
—"Ah why," said Ellen, sighing to herself,
"Why do not words, and kiss, & solemn pledge,
And nature that is kind in woman's breast,
And reason that in man is wise and good,
And fear of Him who is a righteous Judge,
Why do not these prevail for human life
To keep two hearts together, that began
Their spring-time with one love, & that had need
Of mutual pity and forgiveness, sweet
To grant, or be received; while that poor bird—
O, come and hear him, thou who hast to me
Been faithless, hear him, though a lowly creature.
One of God's simple children, that yet knows not
The universal Parent—how he sings,
As if he wished the firmament of heaven
Should listen, and give back to him the voice
Of his triumphant constancy and love;
The proclamation that he makes, how far
His darkness doth transcend our fickle light!"

CONCERNING IDOLATRY.

The following remarks concerning idolatry are taken from JAHN'S BIBLICAL THEOLOGY, a work of great learning and value. We are sure they will be read with interest. They constitute the 400th Section of the work referred to.

THAT the knowledge of the existence and character of God, as taught in the Bible, was derived from divine revelation, may, independently of other considerations, be reasonably inferred from this, viz. that men, left to themselves, do not appear to have been able, at the time when the early parts of the Scriptures were written, to form such an idea of the Supreme Being, as is therein communicated. In truth, the history of mankind enables us to assert with confidence, that no nation whatever of itself ever attained to such a sublime idea.

Even the Greek philosophers, after having wondered in the mazes of error for more than two hundred years, acknowledged him indeed, as the framer or architect of the world, the being, that gave to it its form and cemetry, but did not acknowledge him, as its creator, much less widen the range of their thoughts to the conception of Him, as the creator and governor of the Universe. Furthermore, they do not appear to have had any true notion of Him, as the ruler and judge of men, and were the victims of such a mental blindness, as not to see the vanity and nothingness of all other deities.

But if these gifted and scrutinizing men, who so well understood so many things, pertaining to the natural sciences, did not acknowledge God, as the creator and governor of the universe, and the judge of the human race, who is represented as such in the most ancient parts of the Bible, who then will say, that Abraham, Noah, Enoch, and Adam, or if it please, Samuel, David, Asaph, and Nathan, so much inferior to these philosophers, in point of scientific knowledge, could, without the intervention of Revelation, have possessed that full and pure idea of a God, which we know they did possess? If the knowledge of God had been a matter so very obvious and easy, certainly the Hebrews, at least after the time of David, would not have failed to show themselves his constant worshippers; at least, the most literary of the Jews in the time of Antiochus Epiphanes, would not have laid a plan to introduce idolatry among their countrymen. Compare Meiner's HISTORIA DOCTRINAE DE VERO DEO, 1780.

Those persons, who maintain, that the primitive worship was that of animals and idols, reason a priori on the subject, and take it for granted, that men always ascend, and never descend in knowledge. But this position is refuted by all history, especially that of religion, which has experienced very many reverses, and often seen its Hebrew votaries relapsing back to idolatry.

A relapse or descent of this kind happened previously to the deluge, when multitudes rejected to the revealed knowledge of God, and the divine admonitions, and gave themselves up to every sort of wickedness. Such a relapse took place in the time of Abraham, when men, becoming the dupes of superstition, transformed into deities, and worshipped animals, the earth, the sea, winds, rivers, fire, stones, plants, the sun, moon, and stars; in the progress of time also, they deified and worshipped abstract qualities, as fame, concord, piety, faith, to which they erected altars. See CICERO DE NAT. DEOR. L. III. 16.—23. DE LEG. II. 8. They also worshipped physical evils, as fevers, evil fortune, and moral ones, as imprudence, defamation, &c. Pliny, NAT. HIS. II. 5.

In very ancient times those men, who excelled others in strength, in power, and in prudence, and who, in consequence, became the instruments of great good or of great evil, were reckoned among the gods, when they were dead; so that the majority, if not the whole of the Greek and Latin deities migrated to heaven from among the children of men, Herod. 1. 131. 144. Cicero TUSCUL. QUEST. I. 12. 13. DE NAT. DOR. I. 42. III. 15—23. Diod. Sic. V. 74—80. Josephus, Antiq. IX. 4. & Hence the gods are said in Scriptures to be dead, an expression, which, it also applied to vain idols, that were destitute of life. God, on the contrary, is called the living God.

In a more recent age, although the study of philosophy flourished, the most wicked of heathen kings and generals while yet living, not waiting till after death to be canonized, obtained Temples, and procured priests to adore them with the offering up of sacrifices.

Many nations believed, there were cruel and malignant deities. The Egyptians had their Typho, and the Mehestani their Ahri-

manus and innumerable other demons of a like character, that were subject to him, which, however, being taught by Zoroaster, they did not worship, but resisted. The good deities also were frequently enraged, not so much indeed on account of the sins and the corruption of men, as through a failure in the worship they expected, and thro' mere petulance, and accordingly persecuted some men without any cause, as may be seen in Homer. (Consult Valerius Max. Lib. I. 1. p. 38—42.) Hence the Justice of Jehovah is often celebrated in the Bible.

Every nation and city had its own gods. (Pliny II. 5. comp. 2. Kings, 17: 24—34. Jer. 2: 28.) which at first had acquired some celebrity by the worship of some particular family merely, but were at length worshipped by the other families of that town or nation, yet each family had its separate household or tutelary gods. No one felt himself bound to worship every God, but paid his honors, as he chose, to those he deemed most propitious or most powerful. But still he did not think it advisable wholly to neglect other gods, lest perchance, thinking themselves contemned by such neglect, they should revenge themselves by sending some evil retribution. The gods of those states and cities, which had become illustrious by wealth at home, and successful war abroad, were accounted great and powerful; but those, on the other hand, of weak and conquered nations, were considered weak and impotent, not being able to defend their own votaries. Hence their idols were carried away by the victors, as marks of the triumph, Hosea 10: 5. Isa. 46: 1. Jer. 48: 1. Kgs. 20: 23, 28.

In conformity with these sentiments, Cicero in his oration for Flaccus 28, exclaims in respect to the conquest of the Jewish nation, "Quam cara diis immortalibus esset, docuit, quod est victa, quod elocata, quod servata." And hence in the Bible Jehovah is so often represented, as all-powerful. Their deities, in the estimation of the heathen, could be compelled to regard the prayers of their supplicants by certain incantations; they were thought, moreover, to sleep, to rest, and to approach to the sacrifices offered to them, as to a banquet, Iliad I, 423, 424, 609—611, Lucian DE SACRIFICIIS. I Kgs. 17: 27, 28. These deities were of both sexes, lived in matrimony, committed adultery, and even polluted themselves by intercourse with mortals.

SUMMARY.

CAPITAL TRIAL.

At the late session of the Supreme Court of Maine, holden at Castine, Seth Elliot was convicted of the murder of his son, under two years of age, by cutting his throat from ear to ear. The deed was committed on the Sabbath, while the family was at meeting. The jury were absent about an hour and a quarter, and returned a verdict of guilty. The awful sentence of the law was pronounced by Judge Preble.

The coloured woman, mentioned in our paper of last week, as having left her place of service in Germantown, in a state of derangement, was found on Sunday last, dead, suspended from the top of a very lofty tree, ninety feet high, in a wood, near Grubtown (Bristol township) in a state of entire nakedness. She has been taken down and decently interred. An inquest was held over the body, the verdict of which was "that she came to her death by insanity." Her name was Ann Thomas. U. S. Gaz.

A certain Dr. More, in Charleston, in a full column of matter, sets forth, that a load stone hung round the neck of a person having intermittent fever, will effect a cure, certainly—infallibly, in two or three days.

"Why not wait her appointed time?"
A Mrs. Malstetter, of Bucks county, aged eight-five years, a few days since, cut her throat from ear to ear. Ad. Cen.

An extraordinary case of forgery is stated in a London paper. A man by the name of Fauntleroy, stands charged with having committed forgery to the amount of two hundred thousand pounds, or about a million of dollars. He was a managing partner in an extensive banking establishment—the first forgery was an instrument by which he sold property to the amount of thirty thousand pounds, and pocketed the profits. He exculpates his partners in the banking establishment altogether, and is now confined, with two watchmen employed, night and day, to prevent him from the perpetration of suicide. Nat. Jour.

Telegraphs.—In the accounts from English and French papers, we learn that the death of Louis XVIII. was transmitted to Calais by a telegraphic despatch in a fraction of one hour. There is nothing in the history of the human mind so calculated to excite our astonishment, as the slowness with which many of the most useful inventions make their way into practice. Herodotus, in his Terpsichore, mentions the fact that Aristagoras of Miletus, brought to Sparta a map of Asia, or of the Persian Empire, engraved on copper; and yet, two thousand years elapsed afterwards before the art of printing maps from engraved plates was known in Europe. At this era every man of the most common information, knows that by means of telegraphs, intelligence can be conveyed from one place to another with a rapidity which outstrips the winds in greatest violence; and still places remain unconnected by telegraphs with a negligence which is shameful, to say the least. No news of moment ought to be known in either New-York, Philadelphia, or Baltimore, in a clear day, two hours before it was communicated to the two other cities. In reality to keep pace with other improvements, a line of telegraphs should be drawn from one extremity of the United States to the other. In peace, such a cord would be of the utmost utility, and in war invaluable. I say in war, from a conviction that nations can no more avoid the occurrence of that scourge, than can individuals sickness and death. It is to be hoped that whilst we are excavating artificial rivers over the most rugged of our mountains, that a far more necessary source of power will not be much longer neglected. Darby's Repository.

Two generals, in actual command, have been chosen President and Vice President of our sister republic of Mexico, viz. Gen. Guadalupe Victoria, president, and Gen. Nicholas Bravo, vice president. There is no wonder that at the head of their troops, with the recommendation of their significant names, they carried the election against all opponents. They entered upon their offices Oct. 10. The federal constitution of the Mexican states was ratified Oct. 4. The province of Chiapa has joined the Mexican union, Soconusco that of Central America.

MASONIC MIRROR and Mechanic's Intelligencer.—Our readers will recollect we noticed some time since, a prospectus for publishing a paper under the above title. We now have the pleasure to state that the first number, issued on Saturday, far exceeds our most sanguine expectations. It combines taste with knowledge, elegance with science, and amusement with instruction. Its columns are enriched with information for the mechanic; intelligence for the fraternity; foreign and domestic news for the man of business; miscellany & amusement for the man of taste; variety for the various; and, in short, has something to please and satisfy the most fastidious. With the political department, the most vehement politician can find no fault, nor the most modest any thing to condemn. We cheerfully recommend this publication to the patronage of the public, and venture to say, the exertions of the publishers, will not prove unsuccessful. The mechanical execution of the paper challenges competition.—Boston Statesman.

[We also have received the "Mirror," and fully agree with the Statesman in expressing our entire satisfaction with the handsome appearance of the Mirror; which promises to become a highly valuable paper—particularly to the Masonic fraternity. If the Editor or Publishers will forward us a Subscription paper, and a few copies of the Mirror (so that we may exhibit them to the Brethren,) we will endeavor to obtain some Subscribers to it.]—Ed. Circular.

A remark of one of the greatest men in the world, ON WOMEN.

"Nothing more clearly indicates rank, education, and good breeding among them, than evenness of temper, and the constant desire to please."

Praiseworthy.—The Carlisle (Pa.) Adviser states, that a Society of Ladies, has, for some time past, existed in that place, the object of which is to teach female children to sew. They prepare the work for the children, and appoint two of their number to attend on given days with them.

In the medical department of the University of Pennsylvania, this winter, the number of students amounts to upwards of five hundred.

Let knowledge conduct thee to faith, and faith to hope, and hope to love, and love to holiness, and holiness to happiness & glory.